Ethnic Press Section
Canadian Citizenship Branch
Room 613, Bourque Building
Ottawa, Ontario # 6764

Wednesday, October 5, 1966
HOSHANA RABBA
CANDLE LIGHTING
Toronto: 6:31
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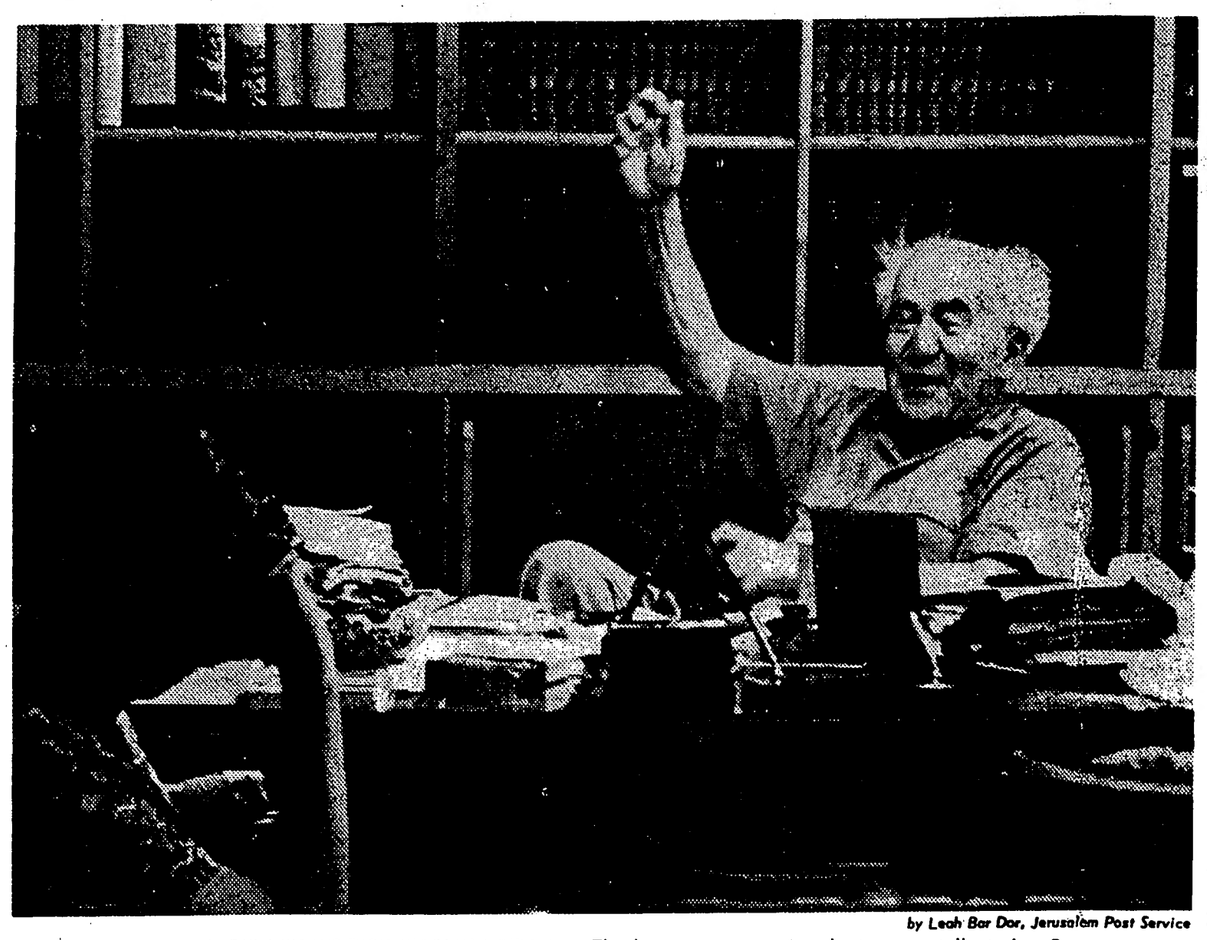
*Our Toronto Sanhedrin meets - Satire (Page 4)*

# THE CANADIAN JEWISH NEWS

CANADA'S NATIONAL-JEWISH NEWSPAPER

Price – 10¢ Authorized as Second Class Mail, Post Office Department, Ottawa, and for payment of postage in cash. • LARGEST CIRCULATION OF ANY JEWISH NEWSPAPER IN CANADA • TORONTO, WEDNESDAY, OCTOBER 5th, 1966



by Leah Bar Dor, Jerusalem Post Service

BEN GURION ON HIS EIGHTIETH BIRTHDAY -- The dapper ever-young Israeli statesman talks to Lea Ben Dor, his interviewer, at Sdeh Boker.

## *B. G. Eighty and Ready*

# BLASTS PARTIES

## *Calls Upon World Jewry to Fight Corruption*

by Lea Ben Dor, Jerusalem

Ben-Gurion has not visibly changed. His 80th birthday finds him alert, vigorous, his faith unshaken in Israel and the singularity of the Jewish people - if they are willing to live up to it, of course, they will disappear. The table in his study at Sde Boker is still cluttered with papers, he still wears his grey felt slippers. He shrugs his shoulder, half contemptuously at the thought of people who do not measure up to his standards, and half in impatience. He knows that the Jews are singular. He has seen them carry out miracles all his life. There seems no reason why they should change.

Then why have we so little Western immigration?

The masses never came here. The Jews left Russia, but the masses went to America. Only individuals came here. The leaders stayed there and thousands, many thousands went to America. They were under pressure and they went anywhere they could get, but mainly to North America. After 1930, for a time, the majority came here. They were drawn here.

They came, as individuals, long before the word "Zionism" was invented; in the days of Nehemia, in the days of the Bilu, in the 'nineties. It was later that the idea of the Zionist spiritual centre here was invented. But that was never immigration.

He had been racing through a sequence of thoughts overfamiliar to him, but now something caught his attention.

"We must attract them," he said, pulling invisible Jews out of the air with his hands. "Not have them pushed out somewhere else. Pull them here."

He settled back to analysis.

We must offer them a living. Not on the American standard, but a living. But we must also offer them something else that they do not have there, satisfy a need of the spirit. Not the millions, they do not seek this satisfaction. They are content simply to go to the synagogue once a week or once a year. We must offer them a Jewish life, and an opportunity to do things they cannot do there. It exists.

The level of research in America is very high, they get people from all over Europe. But we are the only country that attracts research workers from America. If we can do that, we can do it in other fields too. There are 300,000 Jewish students in the United States. If we got only 2 percent of them, with their families, it would be enough.

Earlier, he had said "we can bring people, the nation can do it. But not the political movements, not the Jewish Agency. I don't know what it's for, now. It should occupy itself with encouraging the Jewish birthrate. The government can't do that, for it would have to do the same for the Arab birth rate, and that is already one of the highest in the world, and their death rate one of the lowest.

"I spoke to young people in England. Do you know what they said? They complained that the political shlihim, who are there to assist immigration, spend their time attacking each other's parties in Israel.

"They have an excellent organization there, the 'Bridge', which sends young people here for a few months between school and university, both Jews and Gentiles. They go back happy."

He beamed as though every problem had been solved.

People here simply don't know what's going on half the time, they take it all for granted. When de Valera was here he told me how little progress they had made with Gaelic in Eire and asked "How did you do it?"

When I first arrived in Jaffa, meetings all had to be held in Yiddish still because nobody knew Hebrew. When Gentiles tell me of the miracles they have found here I am not surprised, because I remember how people said about these things that they could never be done. Now, when things go wrong it gets into the papers. But that there are green patches all the way down to Eilat, that Moroccan peddlers have become farmers and build houses, that their children go to school, nobody notices that any longer.

And they don't do anything about it. In theory everybody is in favor of immigration but nobody wants to help newcomers to settle down. Who gets to know immigrants, who's interested? The Moshav people did, and sent members to the new places. And you remember Yaacov Maimon's group (a private organisation which taught Hebrew to immigrants on a voluntary basis)?

And that is why we have emigration too. Because they won't do anything about immigration, because there is no feeling of obligation. Intellectuals won't go to a place like Ofakim. It is uncomfortable for them. It is the State's fault, too, for not asking enough of people. The teachers don't educate for any purpose, just stuff facts into their pupils. Here at the Midrasha - he pointed out of the window - we have taken only men who know how to educate, who want to educate their pupils for something.

After a pause he said bluntly and deliberately, "The parties are mainly interested in maintaining their own position. That's their real aim. I tried to fight it. Some of the best people in Mapai once said to me, 'You look after the State, and we'll look after the party.' I didn't agree. I fought. At the Convention in 1956 I worked out principles for the party. That it must not choose its road according to what is good for the party but for the nation, that it had a historic duty to perform.

Mr. Ben-Gurion got up and walked about as he remembered a dramatic moment, and he was laughing uproariously. "They all agreed, it was unanimous. I couldn't even argue. I couldn't say 'Don't agree', could I? I knew they didn't mean to do anything about it. The party comes first. But there was one case, just one occasion in the whole history of the State, when a party took a decision in the interest of the State and not in its own interest. That was when Communists and Herut attacked the sale of arms to Germany, and Ahdut Haavoda and Mapam were also against it. The General Zionists supported the Government, and the decision was approved. It was an unpopular thing for them to do, it did not do their party any good, but they did it."

After a moment's pause he mused, distressed, "A German who was never a Nazi gives a million dollars to the Museum (he was referring to the gift of Mr. Axel Springer, the publisher) - and they say it's inacceptable. That is Nazism. How did Jews get to be like that?"

He got back to the party question.

So that was the only time a party did not consider its own interests. Of course Mapai did many things that were good for Mapai and good for the State. For years I thought there were members who had an appreciation of the State's needs as such. But afterwards I saw that I was wrong. They had

Continued on Page 8

## *Cancels I.P.O. Tour*

# Moscow Escalates Cold War With Israel

Tel Aviv, (JCNS) The Soviet Government has cancelled the exchange concert tours of the Israel Philharmonic Orchestra to Russia and the Moscow State Orchestra to Israel scheduled to have taken place next November. The decision was notified by an official of the Soviet Embassy to the Foreign Ministry on Thursday.

An "anti-Soviet campaign" in Israel about the situation of Russian Jewry was given as the official reason for the Moscow decision. This is the second time the Soviet authorities have cancelled arrangements for the exchange of the orchestras. Last May Moscow postponed the visit of the I.P.O., alleging there was a lack of hotel accommodation and suitable halls.

Political circles in Israel believe that the Moscow cancellation, on the eve of Yom Kippur, was decided in order to further discourage the growing manifestations and interest for Soviet Jews in Israel. Of the alleged criticism here regarding the situation of Soviet Jewry, these circles emphasise that similar voices have been raised in many parts of the world, including that of Communist parties in Britain, France, Italy, Sweden, Canada, Chile and Australia.

In view of the widespread criticism of Moscow's policy regarding the Jewish community in Russia, it would be unreasonable to expect silence from Israel, these circles said. They regretted that Moscow was stepping up anti-Israeli propaganda and said this was no substitute for the increasing pressure in the Soviet Union under which the Jews there were living. On the contrary, this was liable to worsen the already unsatisfactory situation.

## *Springer Affair Settled*

# ISRAEL ACCEPTS GIFT FROM GERMAN PRESS BARON

Tel Aviv, September 26, 1966 (JCNS) The controversy over the naming of part of a library in the Israel Museum in Jerusalem in honour of Herr Axel Springer, the West German publisher, who offered $1 million for its construction and maintenance, was settled at the week-end after he announced that he did not require his name to be given to the Library.

Mr. Teddy Kollek, the Mayor of Jerusalem, sent a telegram to Herr Springer, thanking him for his "understanding" attitude.

At the same time, Mr. Zalman Aranne, the Minister of Education and Culture, who had been the fiercest critic of the majority decision of the museum board of directors to name part of the library after Herr Springer, said that he considered the "chapter closed".

The West German publisher's attitude was made clear in a telegram he sent to Mr. Kollek, emphasising that his "spontaneous desire" was "to help but not to be named as a "helper". Mr. Kollek, the chairman of the museum board, voted with the majority.

Thus the obstacles have been removed for proceeding with a literary project, which it is hoped, can be finished within two years of the start of building operations.

Dora Gat, a Tel Aviv architect, and Professor Alfred Mansfield, of the Technion, are preparing the plans for the library.

About 70,000 volumes of the museum, at present housed in its archaelogical wing, are expected to be moved to the new library when it is opened, and thus provide space for exhibits which are now stored in the cellars.

Meanwhile, leaflets have been distributed in Jerusalem stating: "We will not allow the building to be built with German money . . ."

The leaflets are unsigned, but police sources believe that the people who last month painted insulting slogans on the Jerusalem home of Dr. Nahum Goldmann, the president of the World Zionist Organisation, are responsible.

## • Commentary •

By M. J. Nurenberger

### J.I. OELBAUM

Quite often when I discussed with J. I. Oelbaum trends and movements among Jews, he was wont to mention with pride his ancestor, the great hasidic teacher and rebbe, Elimelech of Lizhensk. Very few knew that J. I.'s love for hasidism and Jewish tradition went so far back as this little town in Galicia where one of his ancestors was a leader of multitudes.

* * * * *

Now that J. I. Oelbaum is gone, many will search for the background of his unusual love of man and love of truth. For he was one of the few leaders not only in Canada, but in North American Jewish society as well, who never sought personal glory but, in the ancient words, actually "ran after a good deed". He became the uncontested leader of Canadian Jewry because of these qualities so rare among leaders today: he hated gossip and slander; he practiced tolerance vis à vis those who differed from him.

In this strange world of Jewish politics, he towered above all his contemporaries because he could separate the genuine from the phony. During the short span he presided over the destiny of The Canadian Jewish News as a publisher, he followed a policy of independence and fairness to all. He was truly a man with malice toward none.

* * * * *

It is too soon to evaluate J. I.'s role in Canadian Jewish history and in the upbuilding of Israel. A time will come when this great man will be recognized for what he really was.

When his great grandfather Rebbe Elimelech passed away, one of his disciples, Reb Gabriel, mourned:

"A bit of truth was with us, and now that too has been taken away."

This bit of truth, known as J. I., will be missed a long time in this community.

## *Times Publisher Speaks Here*

Canadian-born newspaper publisher and British peer who made headline news last week as new owner of The Times of London, Lord Thomson of Fleet, will be guest speaker at the "Israel Prime Minister's Award Dinner" in Toronto, on Wednesday, October 19th. Lord Thomson will present a special commentary in tribute to Mr. John Bassett for his outstanding achievements as "humanitarian, champion of freedom, friend of Israel."

Among those present will be many of the foremost leaders in the government, civic and cultural life of Canada. This gala occasion will be highlighted by a most impressive program, commencing with the procession of head-table dignitaries led by a company of pipers of the Toronto Scottish Regiment of which Lord Thomson is Honorary Colonel-in-Chief, and a Color Party of the General Wingate Branch of the Canadian Legion.

Head of the Thomson Organization, one of the world's great publishing empires, Lord Thomson is a noted philanthropist and liberal supporter of worthwhile causes. He has made several visits to the State of Israel, and is an outspoken and eloquent advocate of her cause from personal observation of its development and its strategic role as a bastion of democracy in the Middle East.

## *Sensational Revelation*

# POPE JOHN'S PLEA FOR PARDON

London, (JCNS) A few days before Pope John XXIII died in 1963, he composed a prayer asking God's forgiveness for the sufferings caused to the Jews over the centuries by the Roman Catholic Church.

Mgr. John S. Quinn, an expert at the Ecumenical Council in Rome, is reported by the Swiss "Juedishe Rundschau" to have said this at a lecture in Chicago, and to have added that Pope John had considered that the prayer should be recited in Roman Catholic Churches.

The text of the prayer reads:

"We are aware today that, for many, many centuries, our eyes were so blind that we were no more in a position to see the beauty of Thy Chosen People, nor to recognise in their countenance the features of our privileged brethren. We understand that the sign of Cain is marked on our forehead. For centuries our brother Abel lay in blood and tears for our errors, because we had forgotten Thy love. Forgive us the curse we have unjustifiably inflicted on their Jewish name. Forgive us for crucifying Thee in Thy flesh a second time, for we knew not what we did".

**FOR THE RECORD**

**The Canadian Jewish News is the only Jewish newspaper in Toronto (and in Ontario) appearing regularly 52 weeks a year.**

# J. I. Oelbaum Laid To Rest

Thousands of Torontonians, led by Mayor Givens and other dignitaries, Jews and non-Jews, filled to capacity the sanctuary of Beth Tzedec Synagogue Monday afternoon for the funeral services of Canada's number one Jewish leader, Julius Irving (Israel) Oelbaum.

Oelbaum, known to thousands as J.I. or Irving, beloved as very few men in the community have been during a relatively short lifespan, was active on behalf of all worthwhile causes, Jewish and general. He helped build hospitals, old age-homes, was in the forefront of the Zionist movement and helped organize the Jewish community. For two years he also was co-publisher of the Canadian Jewish News, a position he relinquished when he suddenly became ill.

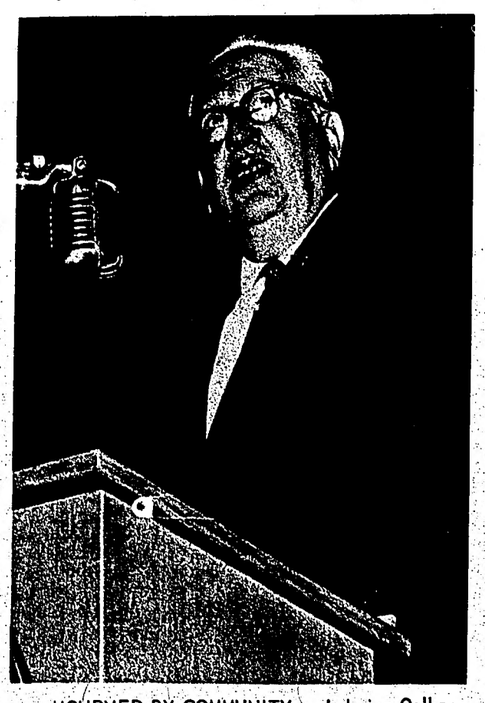
J. Irving Oelbaum, who died at the age of 66, was a native born New Yorker wither his father, Moshe, emigrated from Galicia at the end of the last century.

The elder Oelbaum then moved to Toronto where he became one of the founders of the Jewish community and established Hebrew schools and synagogues.

From his father, J.I. inherited the unusual quality of heart to live more for aiding others than for worrying about personal problems. He was one of the last true philanthropists.

J. Irving Oelbaum, who at one time also was president of Beth Tzedec, was eulogized by Rabbi Stuart E. Rosenberg who briefly stressed the moral fiber which was characteristic of Oelbaum and underlined his profound attachement to the ideal of Jewish continuity to Torah and education.

Mr. Oelbaum is survived by his wife, Sadie, two daughters, grandchildren and brothers.



MOURNED BY COMMUNITY – J. Irving Oelbaum, Canadian Jewish leader who died this week in Toronto. His funeral attracted thousands.

# WURZBURGER TO ADDRESS COMMUNITY LEADERS

Rabbi Dr. Walter S. Wurzburger, spiritual leader of Shaarei Shomayim Congregation, will be the guest speaker at the 7th Annual Dinner Meeting of the Central Fund for Traditional Institutions on Thursday, Oct.13, 6:30 p.m. at the New Shaarei Shomayim Synagogue, Glencairn Avenue and Bathurst Street.

The Central Fund for Traditional Institutions, according to Mr. Samuel J. Sable, the chairman, was organized seven years ago to ensure adequate support for religious, educational, and welfare institutions in Israel, the United States, Canada and other countries. The "Central Fund" helps to eliminate the wastefulness of over 100 separate fund-raising efforts by consolidating them into one annual campaign.

Every institution of traditional character that carries on a bona fide program and submits an audited financial statement as evidence is entitled to affiliation with the "Central Fund." Funds are remitted directly to the beneficiaries without deductions for expenses. The total amount forwarded in this way during the past seven years was close to $200,000.

More than 142 institutions, with 11 agencies, are affiliated with the Central Fund this year. The beneficiaries cover practically the entire spectrum of traditional causes in the Jewish world. Included are Yeshivot, Torah-Vocational Schools, Schools for Girls, Hospitals, Homes for the Aged, Nurseries, Orphanages and Sick Aid Societies, all of which have existed for generations and are respected for their accomplishments. Although the "Central Fund" originally benefitted only organizations that had a prior record of income from Toronto, a number of institutions with recognized high standards have since been included, even though their representatives never visited this community.

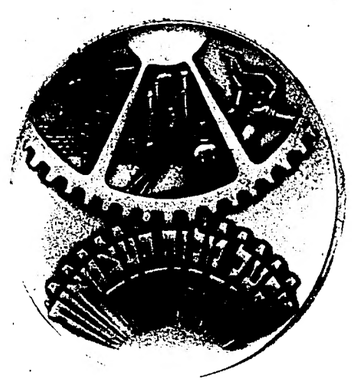
Members of the Toronto Jewish community who have the future welfare of these important causes at heart, can now avail themselves of the many obvious advantages which only centralized, co-ordinated fund-raising can provide, Mr. Sable stated. New contributors are added each year to the membership roster.

The recently appointed officers of the Central Fund for Traditional Institutions of Toronto for 1966-67 are:

Chairman, Samuel J. Sable; Immediate Past Chairmen, Meyer W. Gasner and Mark A. Levy; Vice Chairman, Louis L. Lockshin; Treasurer, Kurt Rothschild. The Board of Direcotrs include: Jacob Adler, Abrahm Bleeman, John D. Fienberg, J. Barney Goldhar, Mel Goodman, Wilferd Gordon, Q.C. Irving Green, Sydney Greenstein, Sandor Hofstedter, Jack Kosoy, Myer Lebovic, Joseph Levine, Julius Marcus, Elias Munk, J. Irving Oelbaum, Morley J. Pape, David Satok, Dr. Norman Shaul, Saul Sigler, Nathan Sokol, Joseph Tanenbaum, Julius Wiener and Samuel Wortsman.

Mr. Harry J. Alperin is the executive secretary of the "Central Fund."

The Central Fund for Traditional Institutions is under the auspices of the United Jewish Welfare Fund of Toronto and the Canadian Jewish Congress. The offices are located at 150 Beverley Street, Toronto 2B, Ontario.



Prime Minister's Medal for Service to Israel's Development: The Israel Prime Minister's Medal "for service in the cause of Israel's development" through State of Israel Bonds will be presented to John Bassett, publisher of The Telegram at the "Israel Prime Minister's Award Dinner" on Wednesday evening, October 19th, at the Inn on the Park.

Designed and struck by the Government of Israel in behalf of Prime Minister Levi Eshkol, the medal bears on one side the Hebrew phrase for "State of Israel Bonds". The highly-stylized lettering rises from below in the form of a sunburst to represent a source of energy and is capped by gears that provide the motive power to turn the huge wheel of industry above. Among the industries and development projects visible between the spokes are some of the major enterprises built and expanded with the aid of Israel Bond funds, including oil and water pipelines, chemicals, phosphates and potash plants, cement and steel factories, textile mills, railroads and communications and housing construction.

The other side of the medal has a space for Mr. Bassett's name, followed by the inscription in English: "For service in the cause of Israel's development." Below the inscription is Prime Minister Eshkol's signature in Hebrew, with his name and title in English.

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# OUR LIVING COMMUNITY: NEWS FROM THE SYNAGOGUES

AT HOME

Rabbi Harold Lerner of Beth Am Congregation and Mrs. Lerner held an "at home" for the congregants last Wednesday evening.

INSTALLATION

The installation of officers for the coming season of Shaarei Tefillah Brotherhood took place recently at a dinner. Installed were: Ben Raskin, immediate past president; Harold Kochberg, president; Samuel Goldhar, 1st vice president; Phil Kirshenbaum, 2nd vice president; Al Sugar, treasurer, Al Cass, sergeant-at-arms. Board of Governors: Jack Blitz; Hymie Feldman; Norman Fine; Max Fishbane; Arnold Frischman; Irving Goodman; Murray Gottlieb; Jack Hendler; Rupert Harris; Harry Lazarus; Sam Lindsay; Morris Malach; Frank Mernick; Lewis Millstone; Samuel Naftolin; Jack Polishuke; Stanley Rakowsky; Dr. Norman Rasky; Lou Rosenberg; Morris Rubenstein; David K. Sugar; Paul Tobias; Al Zeldin.

Rabbi Bernard Rosensweig made a presentation for services rendered to Ben Raskin and Irving Goodman. David Atkins of Buffalo, president of Regional Council of Orthodox Brotherhoods, brought greetings. Dave Broadfoot entertained; wives were guests.

SERVICES

Adath Israel Youth Congregation will hold Sabbath services each week in the Brotherhood Room, in the Jacob Pascal School Wing, 9:30 a.m.

Junior Congregation will hold services in the Joseph Donnenfield Chapel, 9:30 a.m.

Tefillin Club will hold services every Sunday in the main sanctuary, 9 a.m. preceding breakfast and program.

Pre-U.S.Y. ers will meet Sundays in the Brotherhood Room, 1:30 p.m.

Adath Israel Junior and Senior U.S.Y. meeting will take place Sundays at 7 p.m., in the Bess Hanet Nursery & Brotherhood Room respective.

Seniors Club will meet on Tuesday, Oct. 11, 8:30 p.m.

ELECTION

Adath Israel Synagogue election of officers will be held on Monday, Oct. 24 at 9 p.m.

BREAKFAST MEET

Adath Israel Brotherhood held a breakfast meet on September 25. A panel discussion took place: Let's Take Stock. Participating were Rabbi Erwin Schild, Samuel T. Warren, Phil Granovsky, Dr. Murray Herst, Sam Cohen; Harry Hertzman was moderator.

DINNER

Beth Sholom Synagogue will tender a tribute dinner honoring its president, Harry Polevoy, for his devoted work on behalf of Israel bonds, Saturday evening, November 12th.

His Excellency Hayim Zadok, Israeli Minister of Commerce and Industry, will be guest speaker.

PARLOR MEET

A meeting of the Beth Sholom Synagogue Israel Bond Committee was held recently in the home of Max and Nina Zimmerman. Introduced by Frank Cadesky and thanked by Rabbi David Monson, Zev Segal of Israel addressed the gathering, as did Max Shecter, general campaign chairman for Israel Bonds in Metro Toronto.

A screening based on This is Your Life-film of Cantor Bela Herskovitz was shown.

Expression of appreciation was given to Max and Nina Zimmerman, Max Zuchter, president, Harry Polevoy and executive director Bernard M. Gottlieb and staff for their participation that evening. Fred H. Ganz and Frank Cadesky convened the parlor meeting.

BANQUET-BALL

Beth Sholom's first annual president's banquet and ball, sponsored by Brotherhood, takes place Wednesday evening, October 26th. Co-chairmen are Frank Gross, Manny Tward, Al Rocket.

T'FILLEN - BREAKFAST CLUB

T'fillen and Breakfast Club of Beth Sholom has its first meeting of the season coming Sunday morning, Oct. 9th. Guest speaker is Rabbi Gedaliah Felder of Shomray Shabos Congregation. He will speak on: The Real Meaning of T'fillen.

Volunteer helpers include Messrs. Eli Milran, Roy Lerner, Frank Cadesky, Sam Blank, Henry Donsky, Sam Zale, Murray Rothblott, Manny Ezrin, Fred Grossman, Phil Fischman, Irving Shienfield, Wally Fisher, Max Schecter, Harry Polevoy, Fred Ganz, Gordon Lerner, Louis Zelunka, Al Rocket.

CONGREGATIONAL SLATE

Nominating slate committee of Adath Israel have elected the following officers: Sidney Starkman, president; Ben Applebaum, 1st vice president; Phil Granovsky, 2nd vice president; Ben Marks, treasurer; Murray Kirsh, secretary. Board of Governors includes Ben Abbott, Jack Bedder, William Berk, Max Gould, Abbey Grossman, Dr. Murray Herst, Henry Lederman, Jack Nelson, Harry Stein, Dr. Phil Shore, Dr. Harold Wolfman, Harry White, Dr. Fred Stulberg, Jack Wainberg, Albert Waisglass.

*Profile*

## COMMONWEALTH'S NEW CHIEF RABBI

Self-confidence and a sense of mission are two of the essential qualities required today of a Chief Rabbi of the United Hebrew Congregations of the British Commonwealth. Rabbi Dr. Immanuel Jakobovits who, at the age of 45, has been chosen for this honour, possesses them both.

His previous experience of chief rabbinical authority was over the 3,000 Jews of Ireland. That small but discriminating community's first Chief Rabbi was Dr. Isaac Herzog and, after an interregnum of twelve years, the great man's mantle fell on the 27-year-old Rabbi Jakobovits. He was then the minister of the Great Synagogue in London but decided to accept the "call" to Dublin because, as he said at the time, "this may enable me to be of even greater service to my people."

The young man had come from Berlin in 1936 together with his family--his father was a much-respected dayan, first in Berlin and then in London. In 1941, at the age of 21, he was appointed minister of Brondesbury Synagogue where he remained for four years.

AGUDIST LINKS

An alumnus of Jews' College and of the London Etz Chaim Yeshiva, his outlook nevertheless appeared to be that of the German "independent Orthodoxy" which found its political expression in the Aguda of which his father-in-law, Rabbi Dr. Elie Munk of the Haute Observance Congregation in Paris, is a stalwart supporter.

Dr. Jakobovits has made a serious contribution to Jewish knowledge in his opus on "Jewish Medical Ethics" which has assured him his niche in this interesting subject. He has written widely on other aspects of Judaism, including a number of articles, many of which were included in a book published by him last year under the title of "Journal of a Rabbi".

When Rabbi Jakobovits paid a visit to England in 1962 under the auspices of the Jewish Agency Torah Department (closely connected with the Mizrachi movement) it was at the height of the "Jacobs controversy." He contributed a letter on the subject to the London Jewish Chronicle in which he came out forcibly on the side of established rabbinic authority.

On the other hand in an article in this paper written at the time of the Anglo-Jewish Tercentenary, he blamed the community's failure to make any significant contribution to the development of Jewish religious thought on its "hankering after uniformity and the centralisation peculiar to the Anglo-Jewish set-up." He advocated "a society which promotes or at least sympathetically tolerates variety and institutional diversity" in which alone "the seeds of independent inquiry, the quest for fresh values" could bear fruit.

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to

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humanitarian, champion of freedom, friend of Israel

at a

*Tribute Dinner*

on Wednesday evening, October 19th, 1966
at seven o'clock
at the Inn on the Park, Centennial Ballroom

* * *

Guest Speaker

*Lord Thomson of Fleet*

* * *

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* * *

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*gratefully acknowledges the co-operation and participation of the men and women of the Tribute Committee in making "The Israel Prime Minister's Award Dinner" a milestone in the life of the Jewish Community of Toronto, and in affording a tangible expression of support for the State of Israel.*

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CITY OF TORONTO
PUBLIC NOTICE RE GARBAGE COLLECTION
There will be no collection of garbage on
Thanksgiving Day
Monday, October 10th
Pickup will be made on Tuesday, October 11, 1966. The regular Tuesday collection will be made on Wednesday, October 12, 1966.
Use regulation containers for all household garbage. Drain kitchen and table waste and wrap in newspaper.
Do not place lawn rakings, grass cuttings or rubbish in the gutters. Place all such refuse in durable containers for removal on the second regular collection day of the week.
H. F. ATYEO, P. Eng.
Commissioner of Streets.

TOWNSHIP OF NORTH YORK
CLERK'S NOTICE OF FIRST POSTING OF VOTERS' LIST
Voters' List, 1966
Township of North York
County of York
NOTICE IS HEREBY GIVEN that I have complied with Section 9 of the Voters' List Act, and that I have posted up at my office in the Municipal Building 5000 Yonge Street, Willowdale on the 4th day of October 1966 the list of all persons entitled to vote on the said Municipality at Municipal elections and that such list remains there for inspection
AND I HEREBY call upon all voters to take immediate proceedings to have any omissions or errors corrected according to law, the last day for appeal being the 18th day of October, 1966
DATED at Willowdale, this 4th day of October, 1966.
A. G. STANDING, CLERK
Township of North York

TOWNSHIP OF NORTH YORK
PROCLAMATION
FIRE PREVENTION WEEK
Oct. 9th - 15th, 1966
As Reeve of the Township of North York I hereby urge all citizens to observe precautions leading to fire prevention during FIRE PREVENTION WEEK and throughout the year, and recommend participation in specially planned programmes to be presented on the subject at Fire Stations in the municipality during the week of October 9th to 15th, 1966 inclusive.
JAMES D. SERVICE
REEVE

THE ZIONIST ORGANIZATION OF CANADA
CENTRAL DIVISION
and
THE TORONTO ZIONIST COUNCIL
joins with the Jewish Community of Canada
in mourning the passing of
*J. Irving Oelbaum*
Honorary vice-president of the
ZIONIST ORGANIZATION OF CANADA
who devoted a lifetime to the cause of Zionism and Israel
DR. GEORGE J. LIBAN, Executive Director
DR. MARK ZIMMERMAN, President, Toronto Zionist Council
MAX GOODY, President, Zionist Organization of Canada Central Division

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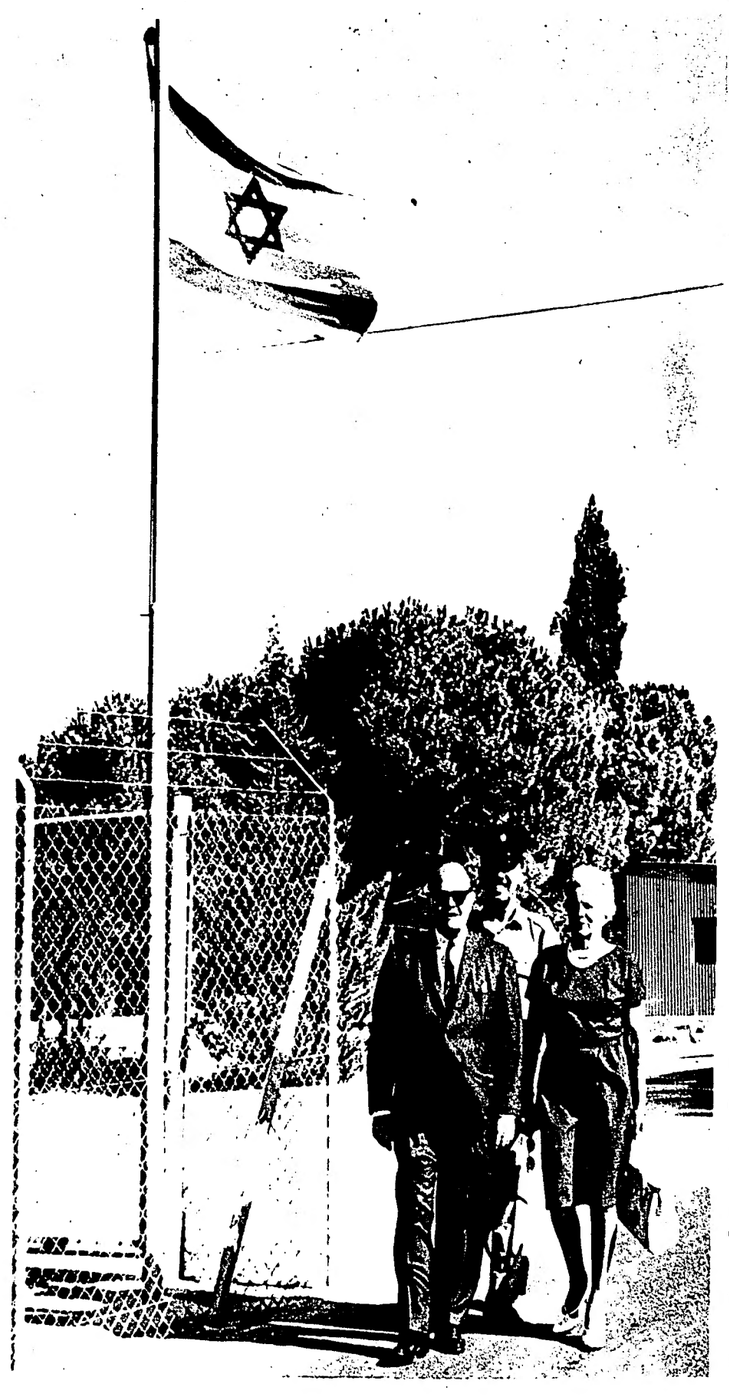


The Hon. H. Leslie Rowntree and Mrs. Rowntree arrive in Israel via the Mandelbaum Gate, escorted by Israeli Customs Officer.

Minister of Labor to Address Bond Meeting: The Hon. H. Leslie Rowntree, Minister of Labor of the Pronvince of Ontario, will be the guest speaker at a Parlour Meeting on behalf of State of Israel Bonds which will take place at the home of Mr. Harry Frank, Chairman of Organizations, on Wednesday evening, October 12th. The Minister and Mrs. Rowntree were invited by the Government of Israel to pay an extended visit to Israel to observe economic developments there and to see their remarkable achievements in the field of labour relations and retraining programs. Upon his return, Mr. Rowntree stated publicly his conviction that "Israel is one of the great and deserving projects of our time. It is important to the people of Canada and the United States that Israel succeed in the free world, and as Canadians we have a stake in their success."

HUMAN RELATIONS

## GRANDMOTHER'S COMPLAINT

DR. ROSE N. FRANZBLAU

QUESTION: I am a mother-in-law who has never told my daughter-in-law anything to hurt her. I just try to mind my own business.

But this is different and I don't know what to do about it. My 1-year-old grandson is being fed by his Mom when she's smoking. The cigaret does not come out of her hand. The baby does not eat much and I'm sure it's because he can't stand inhaling the smoke.

Shall I tell my daughter-in-law, or should the baby suffer, as I know he does? I had him for a weekend and he ate well - that's why I'm saying all this.

ANSWER: In your very omission of any criticism of your daughter-in-law, there is a definite implication that you have much you want to criticize.

Until now, if you had expressed what you felt you might have been accused of interference. But with the baby and his welfare as an excuse, your complaints now have the highest and most selfless motivation, and you feel you can proceed with safety.

That your daughter-in-law leaves her child with you for a whole weekend is a tribute both to your relationship and to the skill with which you handled yourself and the situation until now. But once you barge in on what is clearly her own business, you will be told off.

Perhaps you are projecting onto the child your own dislike of smoking. Because the habit may nauseate you, you imagine that when the child inhales the smoke, he stops taking food. That he eats better when he is at your home, when there is no smoke around, seems to add validity to your case.

When a child is separated from his mother, one normally would expect certain insecurities to arise. Some children show this insecurity in continual crying or refusal to eat. Others may become overobedient. When your grandson is fed, he feels he is absorbing the love that he knows surrounds him and which he wants more than ever because his mother is away.

You really do not know whether your daughter-in-law smokes all the time when she is feeding the baby. All you do know is that you have seen her do this when you have been there. Perhaps she senses some of the hostility which you feel toward her and it makes her nervous and irritable. Or, she may not like to have you or anyone else around when she is feeding the baby. She channels her nervousness and irritability into smoking.

Both the mother and the little one are distracted by the talking and moving of the people who are around while the child is being fed.

A baby who relates as well as your grandson does while he is away from his mother is a secure and loved baby. The suffering to which you refer is all yours, not his. You are projecting onto the baby the agitation you feel.

Criticizing your daughter-in-law in areas that are really none of your business must inevitably hurt your relationship with her and then with your grandson.

*Man In The News*

## JOHANNES VORSTER AND JEWS

There is no file on "Vorster and the Jewish question." South Africa's new Premier has a record of friendliness and courtesy towards individual Jews. Israel or Jews have never been public issues with him.

It is often whispered that, when the record of South African help for Israel during the War of Independence in 1948 comes to be revealed, Mr. Vorster will be shown to have been a good friend. But so far, the record remains unrevealed.

Some of the most vigorous parliamentary clashes in South Africa during the past few years have been between Mr. Vorster and Mrs. Helen Suzman, the Opposition Progressive Party's sole Member of Parliament, and a Jewess. But although he can be biting, sarcastic and aggressive, unlike some of his colleagues, Balthazar Johannes Vorster has never made an improper remark.

PERSONAL FRIENDS

Mr. Vorster's constituency is the growing Transvaal town of Nigel, which has had two Jewish mayors in the past few years - Mr. David Gamsu and Mr. David Woolf. Both are personal friends of the new Premier and on visiting terms with him. He has always mixed easily with Nigel Jews and Jews generally.

He has a "Nazi past", but this is not quite the same thing in South Africa as in Europe. It has to be related in many cases to memories of the Boer War and the sentiment of a number of rebel Afrikaners that "Britain's enemies are our friends". Mr. Borster's "Nazi past" owes as much to this sentiment as to his natural tendency to authoritarianism, which is very real.

Although a number of those found guilty of sabotage and others tried for treason have been Jews, Mr. Vorster has not been known to make reference to this, with the exception of one remark in 1962. He referred on that occasion to "people who had come from Eastern Europe with alien ideas."

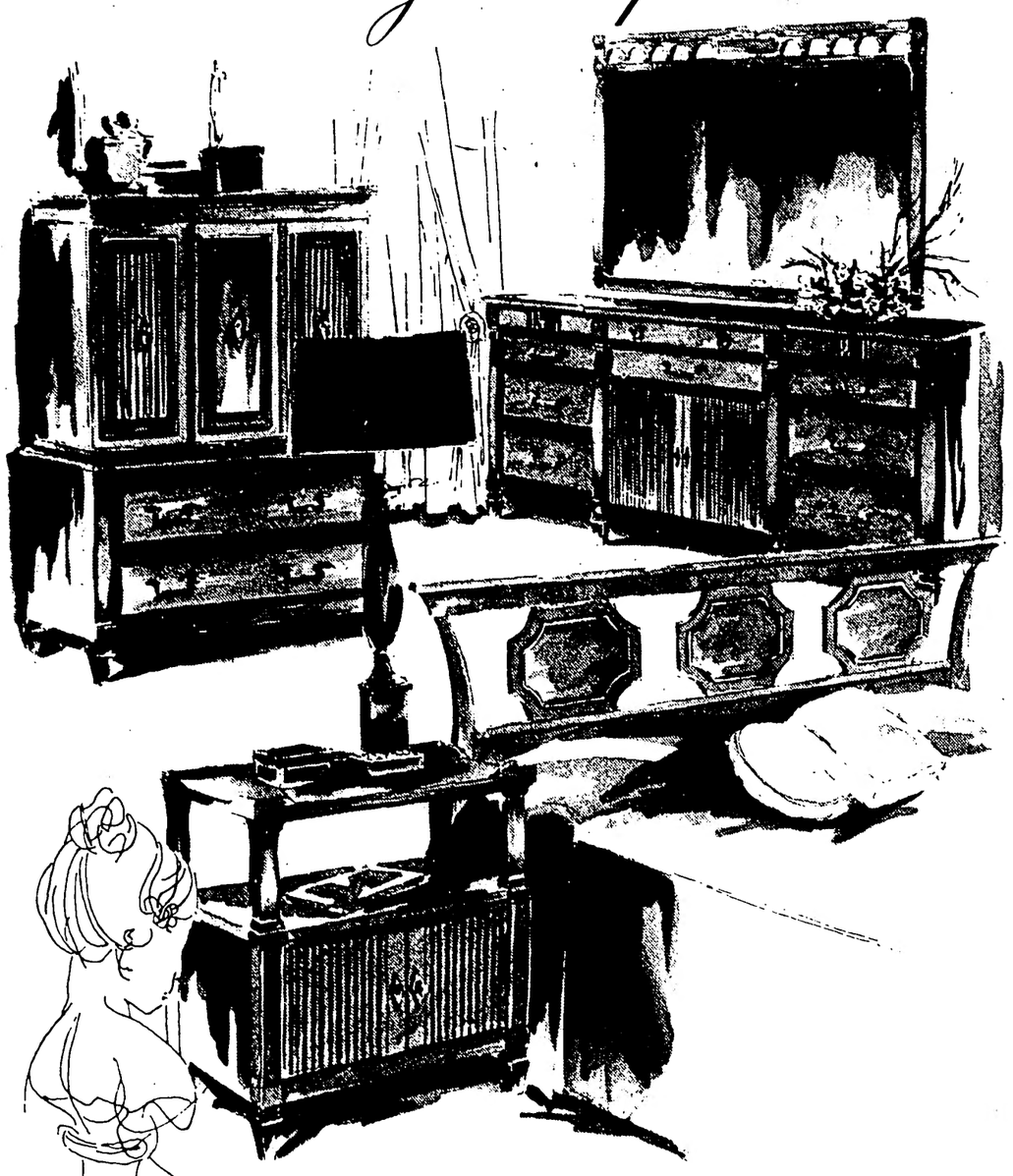
South African Jews are sensible of the change in themselves, which spans their initial distrust of Dr. Verwoerd to the tribute they paid him at memorial services in crowded synagogues.

They are aware, too, of how the National Party has kept its 1948 promise to keep the Jewish question outside South African life and politics.

On issues connected with color, Jews here are deeply riven and anxious. Mr. Vorster's preoccupation has been almost entirely with his own Afrikaner people and their survival - a fierce, aggressive preoccupation. He is also known to have supported a more extreme approach to apartheid even than his predecessor.

Many South Africans, including a considerable number of Jews, see him as coming to his new post with an extraordinarily limited stock of ideas. But Mr. Hymie Miller, a former Member of Parliament and ex-Mayor of Johannesburg, said: "He is an intelligent man who will grow with responsibility."


Mediterranean by Hespeler



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## SHAZAR, MINISTERS AT BEN GURION ANNIVERSARY PARTY

Jerusalem, (JCNS) President Shazar flew by helicopter to Sde Boker on Friday to participate in Mr. Ben-Gurion's 80th birthday celebrations on October 1. Two senior members of the Cabinet, Mr. Behor Shitrit, the Minister of Police and Mr. Yaacov Shapiro, the Minister of Justice, will leave for Sde Boker to convey to Mr. Ben-Gurion, the Government's address of good wishes which the Cabinet approved last week. The first of six public ceremonies to be held in various parts of the country took place at Sde Boker Monday

# THE CANADIAN JEWISH NEWS

**PUBLISHED EVERY FRIDAY**

MAIN EDITORIAL AND BUSINESS OFFICES:
2828 Bathurst St., Toronto (19), Ont. Telephone: RU. 9-1895

**M. J. NURENBERGER** Editor & Publisher
DOROTHY C. NURENBERGER Associate Editor

VOL. VII NO. 40 (354)

**Subscriptions: $5.00 per year, $12 — 3 years; U.S.A.: $7.50 per year, $18.00 — 3 years; All other countries: $10 per year, $24 — 3 years.**

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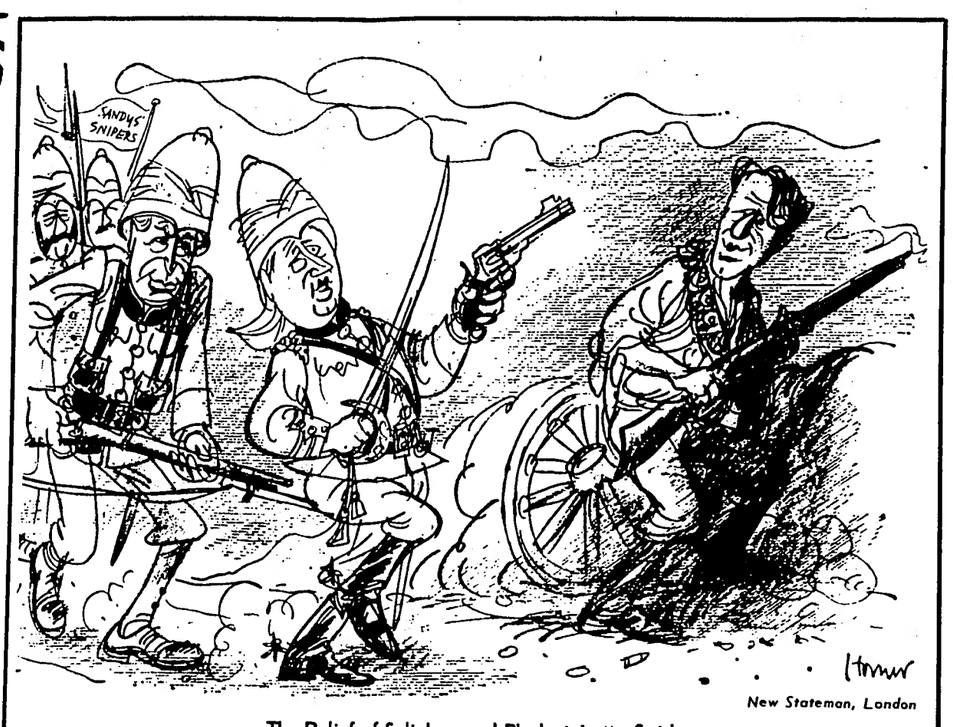


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The Relief of Salisbury and Rhodesia's Mr. Smith

*John Basset Honored*

## MAN OF GOOD WILL

Seldom has a Jewish community the opportunity to recognize publicly the important role which a true friend of the Jewish people deserves. In the case of John Bassett, publisher of the Toronto Telegram, who will receive the Israeli Prime Minister's Award this month, Israel and the Jews here finally will acknowledge the many acts of courageous intervention both for the sake of Zion and for human rights which Bassett and the Telegram have to their credit.

Because of his intransigent stand in an area where many tend to compromise, Bassett has become known universally througout Jewish communities as one who speaks up on behalf of justice wherever intolerence raises its ugly head.

To say that John Bassett is a friend of the Jews is to minimize the contribution of a man by applying to him a cliche journalese. Bassett is a friend of the Jews as he is a friend of every people who need support in the battle towards achieving what is their inherent right. We daresay that as a sincere friend of Israel John Bassett is no less a friend of the Arabs. For the continuous counsel to the Arab peoples to reject those who would mislead them into adventurous and dangerous provocations is advice from a man who means well.

Here in Canada, in the battle against the rise of Neo-Nazism, in our march forward toward a truly equalitarian society, in the striving for concord and friendship among all ethnic groups which form a third of the nation, the Telegram under John Bassett has become a leading force inspiring many Canadians to think in terms of the 'sixties.

Briefly, John Bassett has been in our press the personification of good will. As the Jewish community prepares to honour him for this uncompromising defense for what is right, we salute Mr. Bassett as Mr. Goodwill.

*A Report From Europe*

## ANTWERP: A GREAT COMMUNITY

by Geoffrey Wigoder

Before the war, Antwerp had one of the great Jewish communities of Western Europe. Its 40,000 Jews ran a thriving community, whose affluence was based upon the diamond industry. The war changed all this, and from 1945 the community had to be gradually built up again. A picture of Antwerp Jewry today written by David Wachsstock appears in the latest edition of "In the Dispersion".

Today there are 13,000 Jews in Antwerp. The author finds that the community has retained many of the characteristics of the East European shtetel: it is closely united and largely differentiated from its non-Jewish environment. As a result of this self-imposed isolation, assimilation is negligible.

Wachstock suggests that the community's economic cohesion has been a fundamental factor in determining its communal cohesion. Eihty-five percent of the Jews derive their livelihood from the diamond industry - but they are all concentrated in the upper "non-manual" branches of the industry. Here only 200 out of 3,000 are Gentiles, whereas in the 12,500-man labour force - cutters, polishers, etc. - there are no Jews. The Jews are dealers, brokers and employers - the sole exception in the manual side being in cleaving. The cleavers are the best-paid of the manual workers and nearly all of them are Jews.

Apart from the diamond industry, the Jews are mostly in business and the liberal professions. Antwerp Jewry, it has been said, is poorest in intellectuals. However, things are changing among the younger generation which does not always see its future in diamonds and increasing numbers are going into universities.

It is noteworthy that at least half of Antwerp's Jews are Orthodox. All economic activity stops on Saturday. Synagogue attendance is high and there are over 90 minyanim. Holiday synagogue attendance totals 70 percent of the community and on Yom Kippur, 95 percent. Jewish education is highly developed and mixed marriages rare (and in every known case, the non-Jewish party has become a jew). Social life being an extension of economic life, contact with non-Jews is rare.

ZIONIST YOUTH

About 5,000 members of the community can be classified as ultra-Orthodox. About 1,500 of these belong to Hassidic sects, the others are connected with Agudat Israel. The remaining 8,000 can be classed as traditionalists, often with Mizrachi affiliations. The Zionist youth movements have lost most of their pioneering impetus but they are still quite popular among school-age youth of this group.

Anti-Semitism is hardly felt by the average Antwerp Jew, partly because he is cut off from the non-Jewish world socially and economically. He so monopolises the diamond industry that there is no real Gentile competition (and any Gentile in the business with anti-Semitic views is not likely, for his own good, to give vent to them). The authorities are benevolently inclined towards the Jews, to some extent because they realize how dependent on them is the city's economy.

Wachsstock foresees that the respite from the threat of assimilation afforded by the concentration in diamonds will come to an end as more and more youngsters go to university. This trend will eventually grow but is currently held in check by the very real attraction of a career in diamonds and by Orthodox opposition to study in non-Jewish schools and centres of higher learning. But the Orthodox will not be able to keep out the modern world indefinitely and the author is worried that Antwerp Jewry's wholesale preoccupation with commercial activity has stopped the clock of intellectual and mental evolution and not prepared it to face the challenge of an open society.

A case history of seven boys from Orthodox Jewish homes who became involved in crime is analysed by Murray Itzkowitz, director of community care services at New York's Board of Guardians in the "Journal of Jewish Communal Service."

In December 1965, Brooklyn police arrested the seven teen-agers and accused them of burglary and possession of stolen property. The charges included thefts from a number of synagoguges. All the boys had been yeshivah students at one time or another. They came from a section of Brooklyn which is largely populated by Jews, many of them extremely orthodox.

All the boys came from families who had immigrated to the U.S. following World War II, and many of them had travelled to many countries with their parents before finally settling in New York. Itzkowitz found out that most of the parents had found it difficult to survive and thinks that their survival techniques had been transferred, perhaps, unwittingly, to their children.

The first rebellion of the boys was directed against parental authority in the area of Judaism. The initial difficulties with their parents arose when they were either dismissed from yeshivot or stopped attending. This was widened to a refusal to lay tefillin, to go to synagogue and to obey the Sabbath laws. All the youngsters had behaviour or learning problems in the yeshiva and all hated their school experiences.

Irzkowitz points to the lack of community services which might have affected the boys' development. None of the parents turned to professional social or medical agencies in their problems with the children. He finds parallels with the histories of many second-generation Jewish boys in the 1920s who got involved in crime and anti-social behaviour until the community was aroused to provide a variety of services such as settlement houses, camping associations and casework agencies. His recommendation is that the experience of that period should be used to provide similar frameworks for young people today with similar problems.

*Letters To The Editor*

## Praises Paper's Role In Promotion Of Israeli Bonds

Dear Editor:

I wish to take this opportunity to express publicly my commendation for the editorial, Obligation of Friends...Investment in Israel, which appeared in the Erev Yom Kippur issue of The Canadian Jewish News. The clear-cut, realistic and relevant statement about the purpose, role and importance of State of Israel Bond dollars at this critical juncture in Israel's history have, I believe, made a significant contribution towards the fuller understanding by your readers of their personal obligation.

The editorial has pointed out that the tremendous burdens of the people of Israel in ensuring their military preparedness against aggressive enemies have caused a gap in their financial capacity to ensure economic security. And it also has been indicated with incontestible logic that the responsibility for filling this gap lies within the power and ability of the Jews of the free world to achieve. The very existence of Israel as a democratic nation depends on her strength on all fronts, and particularly on the vigor of her economy. A Bond purchase is not merely a mundane, secular investment by which we reap interest. Rather it is an opportunity to set a whole people--our people on its feet so that Israel doesn't have to come to the rest of the world with its hand out.

I extend my sincere thanks and appreciation for the very timely and *pertinent* remarks.

ALBERT I. LIPTON

City Manager
Greater Toronto Committee
State of Israel Bonds.

**Letters to the Editor column writers:**

●

**no letters will be considered without the name and address of the author**

## *the lively arts*

**THEATRE * MUSIC * FILM**

by D. Cohn

When The Turtles, a rock and roll group, showed up at Universal for their featured role in Out of Sight, there was considerable confusion. Studio hairdressers didn't know whether to send the long haired lads to men's or women's department.

Mrs. Ida Cullen, widow of the late Countee Cullen, celebrated Negro poet, author and playwright, has joined the cast of high school teachers playing supporting roles in the Warner Bros. motion picture version of Bel Kaufman's best seller, Up the Down Staircase, now being filmed in New York, starring Sandy Dennis.

During the filming of The Appaloosa, Marlon Brando turned in possibly his greatest performance. In a scene, he was called upon to pretend enjoying a dip in a mountain stream, presumably in midsummer weather, while the snow fed waters actually were a bone-chilling 32 degrees.

Candace (Candy) Culkin, 16, understudy to Patty Duke on Broadway in The Miracle Worker, has been cast as a sexy teenager in Up the Down Staircase.

The Israel Philharmonic Orchestra is home after a triumphant tour of Australia, New Zealand and Hong Kong. "Never have we had the kind of reception we received on this tour," director Zvi Haftel said. "We never left a concert without having to give two or three encores."

The Godik Theater has canceled its plan to take its Yiddish version of Fiddler on the Roof on a tour of Europe. Giora Godik says the tour had been called off because local productions of the Broadway musical had been set for several of the countries on the itinerary.

The Yiddish version of the musical starring Shmuel Rudensky was to have been performed in Belgium, France and Switzerland; there were plans to take it to various other countries as well.

An interesting twist is that the one place where Godik may still take his Yiddish Fiddle is Broadway, where Fiddler on the Roof originated. He has the right to present the musical in the Broadway theater where the original English version currently is playing, as soon as it completes its run.

Soviet authorities have canceled the November visit to the Soviet Union of the Israel Philharmonic Orchestra and the exchange visit to Israel of the Moscow State Orchestra, alleging that an "anti-Soviet campaign" was being conducted in Israel over the situation of Soviet Jewry.

Official sources in Jerusalem described the reason given for the cancelation of the orchestra exchange as having no foundation in fact, as had been the excuse given in May for the Soviet postponement of the I. P. O.'s visit, that there was a shortage of hotels and concert halls in Moscow.

Melodie Johnson's dance sequence in The Bandit is so physical that director Alan Rafkin insisted she rest a minimum of two hours between takes. Thus the sizzling scene which lasts only a few minutes on the screen took three days to shoot.

Joey Bishop, who plays an Indian in the comedy western, Texas Across the River, kiddingly told director Michael Gordon that he refused to wear the feather given him unless he could be assured it came from a kosher turkey. The next day, Gordon brought a letter from a rabbi attesting to the bird's origin.

Geraldine Chaplin's roles in her father's films are getting bigger. In her initial stint in Limelight, she did a silent bit. In her current cameo appearance in Chaplin's production of A Countess from Hong Kong, she has dialogue--one line.

Character actor Herbert Lom has an unusual name--Herbert Charles Angelo Kuchacevich Ze Schulderpacheru.

After signing Sammy Cahn and Jimmy Van Heusen to write several songs for Thoroughly Modern Millie, producer Ross Hunter called the team to the studio to discuss the project. "All I want," said Hunter, "are three brand new 45-year-old songs."

Handsome actor Alain Delon teamed with Dean Martin, Joey Bishop, Tina Marquand, Rosemary Forsyth and Michael Ansara in Texas Across the River. The ancestry of the cast is international in flavor: French; Italian; Jewish; Spanish; English; Arab.

*Sermon of the week*

## TO KNOW AND FORGIVE

A recent suggestion that a central computer be fed with every piece of information about every single citizen to make central control of all records more efficient has met with some violent reactions.

Paramount in the usual assessment of human lapses is that extenuating circumstances must be taken into consideration and also the fact that human beings change. But the computer is relentless. "Remember not the sins of my youth," prayed the psalmist to God.

The computer will do precisely that and haunt a man with an early mark against him for the rest of his life. No longer will the rabbinic prayer, "Happy our old age which has atoned for our youth," be a liturgical possibility.

The idea of a computer know-all is technologically new but theologically old. The ancient notion of an omniscient God surely adumbrates to some degree even the worst aspects of the know-all computer. Would not these words apply to it also as well as to omniscient God: "Thou knowest the hidden secrets of all living... Nothing is hidden from Thee, neither is anything concealed from Thy sight?"

If our ancestors survived with the concept of an infinitely omniscient God, whereas we are paralysed at the thought of a finitely omniscient computer (which, after all, will only know what we tell it, but will be unable to search out the reins and the heart), it is surely not merely because they believed that this omniscient God would, if they repented, pardon them.

Our ancestors did more than believe in God. They also believed in man. "I would sooner die," observed the great Akiba on the eve of his martyrdom, "Than transgress the rulings of my colleagues." His colleagues were not present at the time. He feared God but man also.

If we moderns are more afraid of the computer than of God it is not because we are having serious doubts about God's omniscience. We simply do not trust our fellow human beings enough. Man has been devalued in the twentieth century.

The resultant cynicism and scepticism bedevils not only our relations with God but most importantly with man. We have all but lost that rich sense of community which was the daily living proof for our forbears that God dwelt in the midst of His people.

What is wrong with the idea of the know-all computer is that it sees men as they are, not as what they might be. Goethe has observed: "If we take people as they are, we make them worse. If we treat them as if they were what they ought to be, we help them to become what they are capable of becoming."

If the evils of the computer age are to be avoided we must so live as to bring out the best in ourselves and in our neighbours. Only thus can our community experience be enriched. Then our camp will once more be holy, and God, omniscient yet full of mercy and compassion, will again walk in the midst of His people.

*the lighter side*

**OUR SANHEDRIN**

## CONFIDENTIAL REPORT OF A HIGHLY-SECRET LEADERSHIP MEETING

by Jack Feffer

I was born here in Toronto. Ever since my early manhood, I have been "active" in various Jewish groups. Never, but never, have I enjoyed a meeting where a serious problem was debated as I did Saturday evening.

* * * *

I'm referring to the confidential, off-the-record and highly secret meeting of our Sanhedrin, alias the Canadian Jewish public relations committee.

Last Saturday night I refused to listen to my wife; instead of going to the movies I went to Beverley Street. I had been informed that the now notorious magazine article, wherein the "Jewish mafia" is discussed, would be on the agenda. Frankly, I had expected to see the author himself who had been employed by the "community" and whose literary chef d'oeuvre gave the would-be Nazi leader of Toronto a million dollars' worth of publicity.

When I looked at the mimeographed sheet, I noticed this "most important issue" on the bottom of the list.

I was very much disappointed. True, because of the intervention of a rabbi, the program was changed. Instead of discussing the cause celebre last, it became topic number one. Thus what I had expected was to come. Now I knew I was right to forego the movies.

* * * *

I guessed it. Instead of informing us about the Nazis, an auction in slander began. A tall, heavyweight chap started by attacking the free press. This gave rise to an avalanche of unbelievable abuse of independent newspaper reporting. Goodness, what I didn't discover about my favorite newspaper!

According to one lawyer who pretends to be a Hebrew scholar, this popular publication has no readers. To which an executive of the organization replied that the eminent jurist is wrong, for despite consistent policy of boycotting the free press for the last six months, it seems to be thriving. (Thereupon the lawyer whispered into my ears: "I certainly can't compare myself with Nahum Goldmann by calling it 'yellow journalism'. So if I did the next best thing, canceled my subscription, how come the people still read it?"

A third party insinuated that this publication which refuses to take orders from Beverley Street should be liquidated in the best tradition of the Socialist countries.

* * * *

The all-powerful but drowsy national leader came to life at this crucial point. He became panicky. "I hope," he ventured, "that no minutes are taken of this meeting as it is illegal to make statements of this kind or to use an organization to undermine a business."

"Don't worry," someone shouted. "This has been taken care of consistently since we started the campaign against the free press. For six months we have made decisions, we have circulated verbally all sorts of rumors and slander. This policy will continue. We're familiar with all the legal loopholes and know how to work on the brink of the law."

"Yes," echoed an elated member with relief, a man who is a 'friend' of the free press editor, "so long as everything is secret, I'll support this resolution. The most important thing is, nothing should be recorded or reported."

A voice from among the leaders clearly bellowed: "Leave it to our secretaries. They can handle such a situation."

Frankly, I felt the rabbi should have said something. Only a few days ago I had been impressed by his moral outcry against a case of slander. If I recall correctly, he quoted the verse, Thou shalt not stand idle by the blood of thy brother. And there was a clear case of character assassination in the absence of the accused.

But the rabbi also remembers that a learned man always appears unmoved, his garb neatly pressed, and he doesn't become involved too deeply with local issues. For it is easy to speak in general terms about injustice far away from home. Here, though, one always is exposed to the danger of enraging a paid official or leader. And this is serious for a rabbi who wants to be liked by all.

So the rabbi meekly brushed off the lint from his lapel, elegantly bade everyone good night (he forgot it was Hol Homoed Sukkot) and cheerfully walked out.

The secret meeting continued. One leader suggested that a new, controled paper be established. Of course, he remonstrated, one never should worry about funds; the community has enough money. So we'll send a little less to Israel, so we'll cut the budget of a day school still further.

* * * *

For a moment this thought seemed to gain over whelming support. Yet the more practical among the leaders protested. "We tried that too. But how can you control writers unless you get a couple of shlemiels or secretaries to whom you can dictate what you want them to say?"

For the present, this solution was dismissed.

* * * *

One of the chairman saved the free press from very serious United Nations sanctions when he summarized: "We all agree that nothing should be recorded, nothing illegal should be done; but - the right people should be informed of our wish."

To this the executive replied: "We have avoided quite successfully any clash with the free press despite the fact that we have boycotted it consistently. Our decisions have remained secret, except in cases when we have informed the proper offices of how to deal with those who refuse to acknowledge our wisdom and leadership."

In this manner, the meeting slowly came to an end. Yes, other problems were discussed. Members of the committee listened with satisfaction to various reports: not only did this committee help discover the Nazis but it also successfully apprehended the war criminals hiding in Canada.

* * * *

When I got home, I told my wife: "I don't care what you saw at the movies. This committee is worth all the money we spend on it. There is nothing more entertaining on a Saturday night, after three days Yom Tov, than attending such a session."

I can hardly wait for the next meeting.

# Toronto Women's News

EXECUTIVE MEET

The executive of Shaarei Tefillah Sisterhood met recently at the home of Rose Schwartz. Evelyn Sugar presided; Sylvia Zeifman read the minutes; Anne Goodman collected dues.

Esther Van der Sluis reported on her telephone committee; Mary Raskin, on ways and means; Anne Grafstein, on visitations. Laura Cohen was elected social chairman for the adult education program; Fay Handler, bond chairman. The carnival to be held Oct. 12 was discussed.

Rose Schwartz handled sukka decorations. Sisterhood presented a check for the youth group. New brides will receive chala covers.

Refreshments were served.

OPENING MEET

Clanton Park Sisterhood will have its opening meeting in the form of a dessert supper and musicale on Wednesday, Oct.12, 7:30 p.m.

LUNCHEON

The Women's Auxiliary, New Mount Sinai Hospital, will tender its opening luncheon meeting at Beth Tzedec Synagogue, Wednesday, Oct. 19, 12:30 p.m.

The Hon. Matthew B. Dymond, Minister of Health for Ontario, will be guest speaker. His address will deal with the provincial health picture, including the need for increased hospital facilities and treatment centers. the role of the volunteer will be stressed.

Head table guests will include Mesdames David Eisen, president of the Women's Auxiliary, and Earl W. Gardner, vice president and program chairman. Messrs. Bertrand Gerstein, president of the hospital and chairman of the Board, and Ben Sadowski also will be head table guests.

LUNCH MEETING

The Women's Auxiliary of the Jewish Home for the Aged and Baycrest Hospital will have its opening luncheon meeting on Wednesday, Oct. 12, at 12:15 p.m., at Beth Tzedec autitorium. Mrs. Irving Wintrob will preside. A panel discussion will take place: Attitudes to Aging. Panelists will be Miss Hope Holmstead, chairman of the section on aging of the Canadian Welfare Council, Sidney Katz, feature writer and columnist, Dr. Marvin Miller, psychiatrist. Dr. Sydney Wax, member of the Baycrest Hospital staff, will be moderator.

LUNCHEON

On Sunday, Oct. 30, the Public Relations Committee of the Jewish Home for the Aged and Baycrest Hospital will tender a luncheon honoring the presidents of the various organizations who have made treasury gifts to the Home. It will be held in the auditorium of the Home, chaired by Mrs. Morris Duckman whose committee members are Mesdames Carl Kayfetz, Frank Winter and Arthur L. Soles.

GENERAL MEET

Adath Israel Sisterhood will hold its general meeting on Tuesday, Oct. 11, at 8:30 p.m.

DRAMA SHOP

Sisterhood Drama Workshop of Adath Israel will have its opening session on Wednesday, Oct. 12, 9:00 p.m.

ADULT EDUCATION

Sisterhood Adult Education Series of Adath Israel will begin on Tuesday, Oct. 18, 9:30 a.m., Learn to Read Hebrew. with Mrs. Aaron

Continued on Page 8

Joan Comay to Address Sponsor Luncheon: Madame Joan Comay, wife of the Permanent Representative of the ST

State of Israel at the United Nations, will be in Toronto on Thursday, October 13th, to address the Sponsor Luncheon of the Women's Division, State of Israel Bonds, which will take place at the home of Mrs. Benjamin Dunkelman. Author of "Everyone's Guide to Israel," Mme Comay is one of Israel's outstanding writers and speakers.

She spent three years in Canada, from 1953 to 1956, when her husband served as Ambassador of Israel in Ottawa.

Mme Comay will personally present the beautiful CHAI Year Sponsor Pins to those in attendance at the Luncheon who have enrolled as Sponsors through their purchases of Israel Bonds in 1966 of $1,000 or over. Mrs. Irving Sussman is Chairman of the Sponsor Committee. Mrs. Max Glassman serves as Vice-Chairman.

## AND THAT'S PROGRESS

BY RUTHIE

Every now and then we come across someone in the way of progress. Like, for instance, a little old lady who won't give up her home filled with a lifetime of memories to a high-rise development. Though she's the only one in this path obstructing progress, she remains adamant. And she can't be budged. Well, good for her!

There are many ways of making a quick dollar and speculation is one of them. But when that involves tramping on others in the name of progress - it's already going too far.

In some cases, we should use the term, retrogress. Because half the time the way of progress turns out a dud.

You think the new expressways will help alleviate congestion? Think again.

Sure, they will help people drive into the city from the suburbs. But the strain on the streets won't be eased. Cars that need the main arteries of the city won't use another route.

So how do we progress? As Mama used to say, "From Pitt Street to Ritt Street."

The Yiddish cultural element also progressed in the last three decades. This progress is noticed most keenly in a big city like New York.

I remember when, as a little girl, my parents took me to a benefit performance every Sunday afternoon. And sometimes we went twice a week, there were so many Yiddish dramas and musicals to see.

One week it was Maurice Schwartz, another, Menasha Skulnik, then Paul Muni (still Muni Weisenfeld), Aaron Lebedeff, Ludwig Satz, Berta Gerstein, Molly Picon, Menasha Oppenheim, Moishe Oysher - the stream was endless.

This was one of the nicest ways of learning Yiddish and keeping it alive.

But like many things, Yiddish went the way of progress; it dissolved into the English stage. And those who remember it can only zifts (sigh) with nostalgia; children today never will know what they miss. If they do learn Yiddish, it's only as a dry language, without the nuances, without the krekhs (moan) and pantomime.

How many recall the Cafe Royal? Situated on the Lower East Side of New York, it was second home to Yiddish writers, artists, intellectuals. Its decor was of the beginning of this century - mirrored walls, dark paneled pillars, brass chandeliers. Permanent fixtures included the actors and actresses of the nearby theaters who talked shop after the show over a cup of tea every night. And tea was served in glasses, like Papa used to drink. Then there was a corner nobody could get, it was reserved for the steady card sharks. Other habitues included those from surrounding apartment buildings who went home only to sleep. Saturday nights came foreigners from uptown, like Harry Hershfield and David Sarnoff.

One chair was always reserved for Chona der Bavooster (Chona the Wellknown), as he preferred to be called. Former Torontonian, Chona (he died this past summer in Tel Aviv) was really the character of characters. Big, heavy, leery-eyed, always carrying a cane, and with feet that took a size twelve shoe, he looked the horror of horrors to kids - till they found out he had a heart of gold.

Tchoona (as he loved to call himself) was one of the few who could laugh at himself. He always liked to tell this anecdote:

He needed a new pair of shoes but had a hard time getting his size. Finally he found a store that could fit him. But the shoes cost three whole dollars (must have been before my time). He offered two. Indignantly the proprietress said, "If you find another pair of shoes this size, you can have them at that price."

"Lady," answered Tchoona, "if you can find another pair of feet in New York to fit them, I'll give you twenty dollars."

He got them for two.

Now Cafe Royal is gone. It was razed after World War II, for Yiddish culture and art disintegrated downtown, patrons dwindled. On its place stands a cleaning establishment that caters to the tenement dwellers in the vicinity.

As they say, that, for one, is progress.

(Copyright CJN, 1966)

## KEEP SMILING

TIME FOR PEACE

The old man was dying. His friend, sitting at the bedside, could see his days were numbered.

"All your life you've been a pious man, Jake. Shall I call the rabbi so that you can make your peace with God?"

Answered Jake, "I wasn't aware that we have quarreled."

UNDERSTANDING SOUL

Mrs. Klutz walked around looking troubled. Her husband insisted on knowing why.

"Well, I'm the only one in my whole bridge group who hasn't a fur coat. I have to walk around in a crummy cloth coat. People soon will think we're reactionaries.

That was the last straw!

"Before that happens, here's a hundred dollars and go buy a fur coat."

"But a hundred isn't nearly enough!"

"Whatya mean 'not enough?' I see gorgeous fur coats advertised for $99. You can take it or leave it!"

So Mrs. Klutz took it, went to the bargain basement of the department store and bought a black mouton coat.

The next night they went to the theater. She sat with the mouton coat folded on her lap. Down the aisle came a woman wearing a beautiful ranch mink coat.

Mrs. Klutz nudged her husband and said downheartedly, "See, that's the kind of fur coat I really wanted."

"So," he answered, "if you wanted brown, why did you buy black?"

BLUES? The happy twosome are Tom Kneebone and his poodle, Charlie. Tom is star of The Hollywood Blues, a musical look at the movies, which opens at Old Angelo's on Wednesday, October 19th. Louis Negin is producer; Rita Howell co-stars; rest of the cast includes Joan Karasevich and Gordon Thomson. Alan Lund is director and choreographer; musical direction is by Herbert Helbig; costumes, by Edwin Cossitt.


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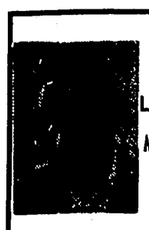
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MONDAY, DECEMBER 5th, 1966
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MAKE SURE YOUR NAME IS ON THE COMBINED VOTERS' LIST AND RESIDENT VOTERS' LIST POSTED ON UTILITY POLES IN YOUR POLLING SUBDIVISION, OR AT THE PUBLIC LIBRARY, FIRE HALL, POST OFFICE, POLICE STATION IN YOUR AREA. THE VOTERS' LIST IS ALSO POSTED AT THE MUNICIPAL BUILDING, 5000 YONGE STREET, WILLOWDALE.
Enquiries may be made by telephoning or attending at the Township Clerk's Office, 5000 Yonge Street, Willowdale, 225-4611 anytime between 9 a.m. and 9 p.m. October 4th to October 18th (except Sundays and Mon., Oct. 10th) and from 9 a.m. to 4 p.m. Saturday, October 8th and Saturday, October 15th.
TO VOTE YOU MUST BE ENTERED ON EITHER THE VOTERS' LIST (1) CONTAINING THE NAMES OF PERSONS WHO QUALIFY TO VOTE AS AN OWNER OR TENANT OR WIFE OR HUSBAND OF OWNER OR TENANT.
OR
THE RESIDENT VOTERS' LIST (2) CONTAINING THE NAMES OF PERSONS WHO HAVE RESIDED IN THE TOWNSHIP OF NORTH YORK SINCE JANUARY 1st, 1965. ALL VOTERS MUST BE 21 YEARS OF AGE AND A BRITISH SUBJECT (all Canadian citizens are British subjects).
HAVE YOU CHANGED YOUR PLACE OF RESIDENCE THIS YEAR? IF SO, CHECK TO MAKE SURE YOUR NAME IS ON THE LIST OF VOTERS.
FINAL DATE FOR APPEAL - TUES. OCT. 18th, 1966
A. G. STANDING TOWNSHIP CLERK


FUJI MICRO SAFETY

# TORONTO AFTER DARK

SHOW BOAT AT O'KEEFE

Show Boat, which opened in New York in 1927 and played uninterrruptedly till 1932, will breeze into Toronto and open at O'Keefe Center coming Tuesday, Oct. 11, for two weeks. Barbara Cook will play Magnolia, Constance Towers will be Julie, Stephen Douglass will be the dashing Gaylord Ravenal, David Wayne will appear as the rollicking Cap'n Andy, master of the Cotton Blossom.

Some of the tunes which have become famous are Why Do I Love You, Old Man River, Only Make Believe, Can't Help Lovin' That Man of Mine, Bill, You Are Love. Lyrics were written by Oscar Hammerstein 2nd.

FIRST VISIT

Starting Tuesday, Oct. 25, a three-week stay at the Royal Alexandra Theater will be made by the APA Repertory Company, its first visit to Toronto.

The three plays which will be seen here are: We Comrades Three, from Tuesday, Oct. 25, through Sunday Oct. 30; The Wild Duck, Tuesday, Nov. 1, through Sunday Nov. 6; The School for Scandal, Tuesday, Nov. 8, through Sunday, Nov. 13.

Toronto is one of only four cities that will be seeing the APA Repertory Company this season. Among its members are Rosemary Harris and Helen Hayes.

DANCE GROUP

Canadian Concerts and Artists Inc. will present the Ukrainian Dance Company at Maple Leaf Gardens, Sunday, Nov. 6, 7:00 p.m., and Monday, Nov. 7, 8:30 p.m.

The Ukrainian Folk Dance Company, with headquarters in Kiev, was founded in 1951. In less than five years it walked off with all the top artistic prizes in the Soviet Union; in 1956 it toured the Far East and in 1957 it took Paris by storm, the following year it was hailed in London.

Pavel Virsky is artistic director. The company is composed of 100 dancers and musicians.

MEXICAN ADVENTURE

The Toronto Field Naturalists' Club and the Canadian Audubon Society openes it twenty-first season on Tuesday, Oct. 11, with Mexican Adventure. The feature-length color film will be shown by Chester P. (Chess) Lyons, Audubon lecturer, at Eaton Auditorium at 8:15 p.m.

Few countries can match the diversity of terrain and climate and the richness of flora and fauna of Mexico. Local inhabitants include the cactus wren, motmot, coatimundi, boa constrictor and many other fascinating animals. Settings for the exciting film are provided by snow-capped peaks, smoking volcanoes, deep canyons and thick jungles and sunny beaches.

About 1500 Audubon Films are shown each season in 250 cities and towns throughout the United States and Canada. Other lectures on the current season's agenda are: Northwest to Alaska, Nov. 29; The Vanishing Sea, (Great Salt Lake), Jan. 10; Wild Rivers of North America, March 14; New Zealand Spring, April 11.

All proceeds are used by the Toronto Field Naturalists' Club for their educational work in the community.

WILD LIFE FILM

Rivers of Fire and Ice, a true film about the wild life and primitive tribes of Africa, now is being shown at Eaton Auditorium through Saturday, Oct. 8. The title stems from some hair-raising closeups in vivid color of the violent eruption of the volcano, Kitsimbanyi, in the Congo, and the exploration by Uganda government surveyors of an unmapped river valley at the icy summit of the Mountains of the Moon on the Uganda-Congo border.

Two men lost in its production were an African who was shot accidentally and killed by Ron Shanin's native tracker during the filming of a lion hunt and a young Briton who died of pneumonia at the summit of the Mountains of the Moon.

Mr. Shanin presents the film.

EVENING OF FOLK SONGS

Bram Morrison, local artist, will present An Evening of Folk Songs of Canada and Other Countries, on Thursday, October 13, 8:30 p.m., at York Township Public Library.

Bram attented Forest Hill Collegiate and York University. He began his musical and dramatic career at high school and was active in Hart House Theater under Robert Gill. Since 1963, he toured Canada and the United States, performing mostly for schools and universities. His local appearances included the Juliette Show, Let's Sing Out. He performed at folk festivals at Mariposa, Algoma, Brandeis University.

Bram collaborated with Alan Mills and Edith Fowke on Canada's Story in Sound. His recording of Holiday Songs with Alan Mills is popular. Currently he is studying at Toronto Teachers' College.

WISTFUL – Maureen McNabb (Kim) and Stephen Douglass (Gaylord Ravenal) in a scene from the Music Theater's production of Show Boat, the Kern-Hammerstein musical comedy that begins a two-week run at Toronto's O'Keefe Center on Tuesday, October 11th.

PERSONALITY PLUS – Jacqueline Carol and Louis St. Louis, star supper club song and comedy duo, who are appearing until Saturday, October 15th, at Toronto's popular Castle George.

NEW SEPHARDI SYNAGOGUE

Rio de Janeiro (JCNS) Leaders of the Rio community were among those who attended the consecration of the Sephardi community's new synagogue before Rosh Hashana.

UNICEF

Until October 29, a collection of UNICEF International and Canadian Children's Art is on display at York Township Public Library Auditorium. Works of children from Hong Kong, Uruguay.


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Tuesday, January 10 — THE VANISHING SEA — Robert W. Davison
Tuesday, March 14 — WILD RIVERS OF NORTH AMERICA — John D. Bulger
Tuesday, April 11 — NEW ZEALAND SPRING — Olin S. Pettingill, Jr.
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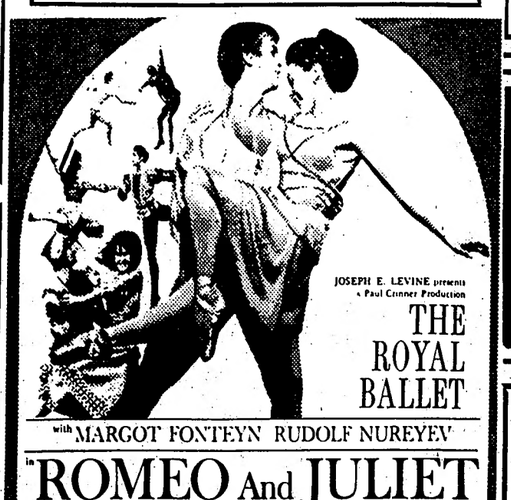

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Travel and Adventure

# SIMCHAT TORAH IN RED WARSAW

by Arthur Hessayon

"Krako Wska Street - Twarda District", I asked the policeman in a mixture of Yiddish and English. After a series of hand signs and a rough map drawn on a piece of paper, I set out from the hotel to visit the Nozyk shool, the one remaining Jewish place of worship in Warsaw.

The synagogue stands on a piece of waste land close to the Jewish Home for the Aged. This is all that remains of the large Jewish neighbourhood that was destroyed during the holocaust. The Twarda district was not the walled-in ghetto. It was in the Muranow area, about two miles north of twarda, that the Nazis confined hundreds of thousands of Warsaw Jews.

I looked round at the new apartment blocks that had been built on what was once a tightly knit Jewish world.

Here stood the famous Jewish publishing houses, theatres, yeshivot, cultural organisations and Jewish schools. No more would the sing-song Polish Yiddish be heard in the crowded courtyards and market-places.

There were about 40 men seated close to the almemar when I entered the synagogue. Most of them were middle-aged or elderly; and about one-third of the congregants had no talisim. A wizened old man, who I assumed acted as the shammas, asked me to sit near the Eastern Wall.

"Koved for a visitor from abroad", he remarked.

"Fun vannen kumt a Yid?" an elderly man seated next to me asked politely.

We were soon joined by others who were anxious to hear about Jewish life in the Western world; and what progress was being made in "unzer land" (Israel). The shammas reminded them forcefully that the service was still in progress; but they largely ignored him, and continued to ply me with questions.

"Simchat Torah in the old days", one of them sighed nostalgically. "It was like the Ganeden . . . a golden voiced chazan with a magnificent choir . . ."

"Remember the kinder dancing round the almemar and waving their paper flags?" another man recalled. He gestured with his hand towards the almemar as four congregants held a talis aloft for the traditional "aliya" for the children.

"Now look", he added, "not one child".

"There were three or four children here last night", the shammas hastily explained. "But they are not allowed time off from school for the Jewish Holy-days".

"The young people don't want to be bothered with Yidishkeit", a crippled man in his 50s complained. He plucked at my sleeve and drew me closer to him.

"No one cares about us - we're a forgotten people". He held up one of his crutches and added mournfully. "Will they let me go to Israel? - a cripple?"

The others listened to him without comment. There was probably nothing they could say that would ease his lot. All of them had the same air of hopelessness.

"N", a scholarly looking man, told me his unhappy story. He had been a teacher at a Jewish school before the war and was one of the few who had survived the death camp at Treblinka. He was now employed as a janitor in a kindergarten, and slept in a cellar below a motorcycle repair shop. I suggested to him that he should try for a post at one of the large number of Yiddish schools in South America.

"Who would sponsor me?" he said gloomily. "Even if I was to obtain a visa".

After the service, I was asked to join the congregation for kiddush. A plate of home-made kichlach was handed round by the shammas.

"My wife baked them", he told me proudly.

After three or four glasses of fiery vodka, the atmosphere became more like a Simchat Torah celebration. A little, red-faced man started up with "Vetaher Libenu", with the others banging on the table to the accompaniment of "bim-bam-bam". This was followed by the singing of traditional Yiddish folk-songs.

I was caught up in this feeling of nostalgia and started to sing "A brivele die mamme". I soon regretted my choice of song when I saw an old man weeping softly.

"It reminds me of my kinder yorren", he said, wiping his eyes.

Later in the day "N" took me on a sightseeing tour of places of Jewish interest.

The Jewish Museum - a shabby building, badly in need of a coat of paint, housed a series of grim, life-sized photographs of the terrible events in the Warsaw Ghetto.

Close to the museum is the world-famous Polish Jewish State Theatre. "N" told me that the audiences were largely non-Jewish.

The acting and production must be brilliant, I mused, if Poles were tempted to see a Jewish play.

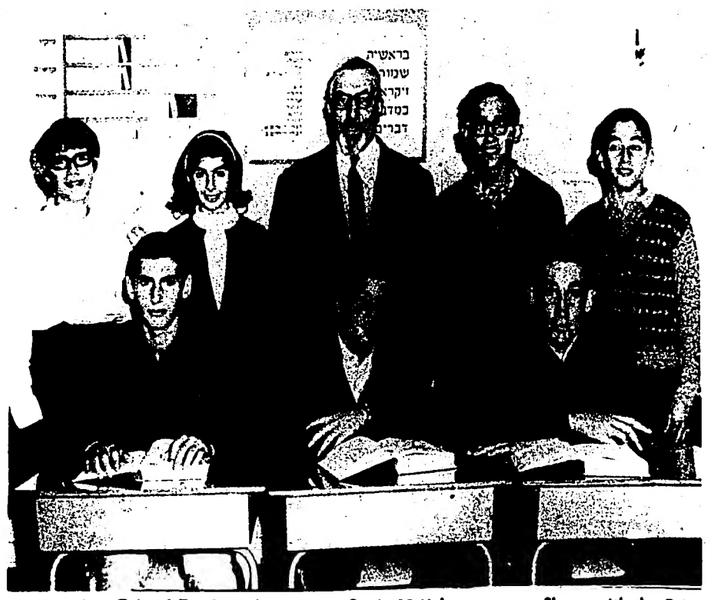
The Jewish cemetery attracts visitors from all over the world. Its tree-lined paths border the graves of the great and the humble. Esperantists, both Jewish and non-Jewish, come to pay homage at the grave of Professor Zamenhof, who invented Esperanto.

Along the main avenue stands the Ohel Peretz.

Here, three great Jewish writers are buried next to each other: Peretz, Ansky (who wrote the "Dybuk") and Dinenson. Peretz, along with Mendele and Sholem Aleichem, make up the three greatest writers of classical Yiddish literature. When Peretz died in 1916, over 100,000 people attended his funeral.

As I paused to read the inscription on the gravestone of a famous rabbi, the question suddenly struck me why this holy place had been spared by the Nazis.

"N's" answer was curt. "They were too busy killing Jews".



Hamilton Talmud Torah graduates pass Grade 13 Hebrew exams. Shown with the Principal of the Hamilton Talmud Torah, Rabbi Joseph Vilenski are (standing left to right) Dvorah Olshansky 13, Janice Klein 12, Barry Moskovitch 14, and Shlomo Adler 13. (Sitting) Stanley Seidenfeld 13, Allan Cohen 14, Laurie Bornstein 13.

## hamilton talmud torah scores first

A class of seven Talmud Torah Students from Hamilton have qualified for Grade 13 credit towards University admission by writing exams in Hebrew set by the University of London, England. As far as is known this is the first time, pupils of any Jewish school in Ontario have gained such recognition for their work in Hebrew.

In an official letter to Rabbi Joseph Vilenski, principal of the Hamilton Talmud Torah, the admissions officer of the University of Toronto confirms that the British examination in Hebrew will be accepted as equivalent to a second language at grade 13 level. While the question of matriculation credit for Hebrew has been raised in public discussion in the past, it remained for Rabbi Joseph Vilenski to take practical steps to implement it.

In an interview, Dr. Vilenski explained that Hebrew is a matriculation subject in England and in many other countries. "Thus it seemed reasonable that credits obtained in examinations in England would be recognized elsewhere.

"In fact, this turned out to be the case, and the University of Toronto readily co-operated in administering the exam to Rabbi Vilenski's students. On the day set for the test Rabbi Vilenski appeared with his class of seven pupils at the University.

The proctor assumed that there had been some mistake. "Where are the students for the London exam?" he asked beholding the youngsters, (age twelve to fourteen). Never before, throughout Canada, had so young a group taken grade 13 exams. Here was another first in addition to the breakthrough on credit for Hebrew. But Rabbi Vilenski was slated for a third and crowning satisfaction. All his students passed. Rabbi Vilenski believes that a new incentive is now available for keeping both Talmud Torah and Day School Students at their Hebrew studies through the crucial High School years.

The experience of Jewish Schools in many Commonwealth countries certainly shows that where matriculation credits are given for Hebrew, more pupils can be retained in Hebrew Schools, Rabbi Vilenski says.

The pioneer Hamilton class is continuing under Rabbi Vilenski's tutelage and is now prunning a course with a view to writing examinations for advanced standing at the University in Hebrew.

Rabbi Vilenski was formerly Rabbi in Manchester, England and a member of the Beth Din there. During the war years, he was officiating chaplain with the R.A.F. Many will remember with gratitude his outstanding work in the field of Social Services and Rehabilitation in Bergen Belsen and other parts of the British Zone of Occupation where he was special delegate of the late Chief Rabbi, Dr. J. Hertz.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## WARNS OF NEO-NAZI DANGERS

London, (JCNS) "There is no such thing as a 'former Nazi'. A man may change his party, but not his religion, and Naziism is a religion as much as a political movement".

This was stated by Mr. Simon Wiesenthal, former head of the Jewish Historical Documentation Centre in Vienna, when he addressed the Club 43, an organisation of refugees from Nazi persecution, in London last week.

Speaking in German, Mr. Wiesenthal recalled that he had been through 13 concentration camps. After working for a year, in 1945, with the American secret service organisation, O.S.S. in Austria, he gathered 30 collaborators and founded his own Jewish Historical Documentation Centre.

With the help of some small private financial assistance he traced Nazi criminals and collected documentary evidence of their crimes, which he then handed over to the competent authorities for action. The Nazi danger was by no means past, he continued, and he was disappointed that so few Jews had joined in the work of discovery. Many hidden Nazis were now living in Argentina, he stated, as well, as in Spain, South Africa and the Middle East. One was living in Nepal, having become a Buddhist.

## PRISONER WINS ISRAEL'S BIBLE QUIZ

Jerusalem, (JCNS) A man serving a life sentence in an Israeli prison has clinched his title to being Israel's prisoner with the greatest knowledge of the Bible by winning for the second successive year the prisons' Bible contest.

Shmuel X, as he is known, came first among 14 competitors from five prisons in the finals of the contest held in the Central Prison at Ramle.

Among the jury were two former world Bible champions, Mr. Amos Hacham and Rabbi Yichyeh Alsheikh.


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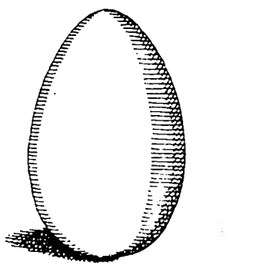

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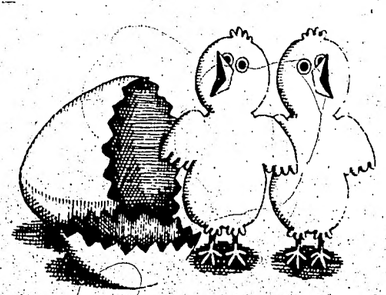

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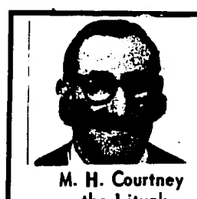

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## Toronto Obituaries

BIRENHOLTZ, MAX - On September 27th, late of 25 Bainbridge.

DANIELS, VERA - On September 25th, late of 1576 Bathurst Street.

KAPLAN, REBECCA - On October 1st, late of 23 Wells.

KRONIS, CELIA SIMA - On September 28th, late of 153 Maria Street.

MARKOWITZ, PINKUS - On September 26th, late of 59 Borden Street.

MOYAL, RICA - On October 1st, late of 1305 Wilson Avenue.

OELBAUM, JULIUS IRVING - On October 2nd, late of 3 Ridge Hill Drive.

PATTON, ROBERT A. - On October 1st, late of 156 Dalemount Avenue.

RICHMAN, SAMUEL - On October 1st, late of 903 Dundas Street West.

SCHAFFEL, SOLOMON - On September 27th, late of 16 Rousseau Road.

TROSTER, LENA - On October 2nd, late of 21 Markdale Avenue.

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*Our Children's Opinions* — by Sadie Levine

# HOW CAN WE TEACH THEM TO BE TOLERANT?

How can we teach our children to extend the tolerance we desire for our own religion to people of other faiths? Our children need more than a love of their own heritage. I know of no sphere of Jewish education which concerns itself with this important facet . . . . knowledge of other religions besides our own.

LITTLE DONE

Although thousands of Jewish children were pouring through our Jewish day schools in 1965, nothing much was being done to achieve this objective, except perhaps organised sports days with non-Jewish associations.

Would it not be possible for, at least, a few Jewish teachers, whether they are full-time or part-time day school teachers or cheder teachers, to find a little time in an, admittedly, already heavy curriculum to educate our children about religions other than their own?

It is a suggestion which past generations of Jewish parents would probably have found ludicrous and shocking. But we are a generation of adults who matured during the Second World War. If we can understand that tolerance of anything can only be achieved by a working knowledge of it, then our children will become better members of the Jewish community, and of society in general.

Many Jewish parents, of course, are well aware of the importance of this issue when deciding upon their children's education. "Our religion is something which must be practical inside the home", they say. "We have learnt that we must try to mix as much as possible."

INTOLERANCE

In order to acquire this homogeneity, a vast number of Jewish children are sent each year to secular schools. Yet one wonders whether the acquiescence which results from daily attendance at foreign devotions and scripture classes is not really an uneasy one. Certainly standing outside those assembly doors during school prayers only makes a child feel that he is different, and that doesn't augur too well for the future.

(Where does sniggering, derision and intolerance really begin?)

Jewish schools are helping us to educate a new generation of Jews. They can also help our children to face with pride and confidence the fact that we are members of a minority group.

ULTIMATE STEP

Paradoxically, however, despite the long waiting lists which most Jewish schools carry, they are still regarded by many parents as the ultimate step towards voluntary isolation and segregation.

The Jewish schools are run along modern educational lines. While they help us to teach our children that religion is a natural part of our everyday lives, cannot they also help us to instil the belief that other religions are worthy of knowledge?

(story and commentary, page 1)

J.I. IN THE GOOD OLD DAYS — A rare picture of J.I. Oelbaum at the time he organized the State of Israel Bonds. With him is Leon Weinstein, president of Power Supermarkets and Toronto community leader.

# URUGUAY ANNIVERSARY

Montevideo, (JCNS) To mark the 50th anniversary of the establishment of the Uruguayan Jewish community, the cornerstone was laid of a new building to house the offices and other institutions of Montevideo Jewry.

The capital's community (made up of the Ashkenazi, Hungarian, German and Sephardi congregations) is the largest of the four which comprises the Central Jewish Committee, to which almost all Uruguayan Jews belong.

A delegation of the Jewish Central Committee of Uruguay has presented a memorandum to the Soviet Embassy here requesting that Soviet Jews should be given cultural and religious equality and allowed to join their relatives in other countries.

**BEAUTIFUL BLUEBIRD — The numbers of the Eastern** bluebird have been diminishing, partly because of competition from starlings and sparrows for nesting sites. This bright and beautiful member of the thrush family will nest readily in boxes put up by man and should be helped in this way to increase its numbers. The above photo is one of many interesting birds and other animals which is part of Audubon Wildlife films. The Canadian Audubon Society begins its twenty-first season with Mexican Adventure, Tuesday, October 11th, 8:15 p.m., at Eaton Auditorium in Toronto.

# THE MINI-SKIRT IN THE SYNAGOGUE

by Lee Adam

There are two sharply defined and clearly divided opinions about it . . . you either like the mini-skirt or you loathe it.

Women who wear it like it. Women who don't, hate it. Men with wives who might wear it and daughters who do, fear it.

There are, of course, the unclassified critics like me. I don't wear it. I have no daughter. But I like to see it . . . walking in the streets and on the pavement at the seaside.

I like it on young people. I don't object to it on older people. I do say, however, that there is a ruling: if you are thirtyish a long skirt will make you look older. If you are sixty-ish a short skirt will not make you look younger.

I don't like it in the Underground. Those terrible suspenders. Those top people not reading "The Times". I don't think I ought to like it in shool.

I saw three mini-skirts in a row . . . in shool. This is something the law-givers never contemplated having to account for. It is not permitted, strictly speaking, to enter shool bare-armed. You may not be allowed in bare-headed.

Should one go bare-kneed, to put it mildly? (Or do stockings cover that knotty question?)

Throughout the entire history of women's fashion there has not, I think, been a precedent. But one can take it as understood that there are certain reservations laid down about shool decorum. Among these would be, I presume, modesty of manner, humility of aspect, a solemn countenance, a devout mind.

So one could ask: can you manifest any of these attributes in a dashing, flashing, gay and uninhibited mini-skirt?

Should one, then, appear in a house of worship in a public state of semi-undress?

I asked some rabbis. Rabbis are generally mature men, mostly husbands and fathers. As such they presumably do not approve of mini-skirts anywhere.

So maybe it was not a fair question.

I asked, nevertheless.

No, they said. No, no, no.

"It's a deplorable fashion. Let's keep it out of the synagogue."

"The synagogue is a house of grace. This fashion has no grace. It's a disgrace."

"I'd rather they came in their mini-skirts than not come at all. But I can't say I enjoy the sight of them."

"I wouldn't look for a ruling for anything so ephemeral as fashion. This crazy thing must pass. I can only hope for a short phase of it and a longer skirt in the near future."

A rabbi of an ultra-Orthodox synagogue said:

"I doubt if any really devout person would wear a mini-skirt, anyway. So I have no problem."

Well . . . I'm not telling you what to do. I'm only telling you what they said.

# Toronto Women

Continued from Page 5

Posen; 10:45 a.m., Judaism Through the Siddur, with Rabbi Erwin Schild.

LUNCHEON MEET

The opening luncheon meeting of Holy Blossom Sisterhood will take place on Tuesday, Oct. 11, Rabbi Ely Pilchik, spiritual leader of B'nai Jeshurin, South Orange, N.J., will speak on: The Jew--Whence and Whither? Convenors are mesdames C. P. Mosoff and A. Miller; sitter service convenor, Mrs. L. Solursh.

BOOK REVIEW

On Tuesday, Oct. 25, Sisterhood of Holy Blossom will present Rabbi Plaut who will review, In My Father's Court, by Isaac Bashevis Singer.

ORIENTATION

Board Orientation Day of Sisterhood board members of Holy Blossom Temple was held on Tuesday, Oct. 4. Eleanor R. Schwartz, associate director, National Federation of Temple Sisterhoods, was guest speaker.

MEETING

Sisterhood of Adath Israel will hold its general meeting on Tuesday evening, Oct. 11, at the synagogue.

WE'RE BACK AGAIN THIS SEASON!
**THE FRIENDSHIP DANCE CLUB**
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EVERYONE WELCOME
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# BEN GURION DENOUNCES THE ZIONIST PARTIES

Continued from Page 1

just supported me personally, they had not understood what I wanted. Like they accepted my definition of the party's duties . . . This seemed to remind Mr. Ben-Gurion of the supreme grim joke against himself. "They agreed!" he said again, "but they didn't mean it."

The laughter turned into a frown.

But I think that there is more understanding now that the election system must be changed. The people can't all be angels. But even the man who is a fraud himself doesn't want a fraud in the government. The thief doesn't want to be governed by a thief. You remember the Profumo business in England? The trouble was not because of the woman, but because he lied to Parliament.

After the split in the party several people came to me and said they did not believe in the Alignment, but they would vote for it for otherwise there would be no government. They are all excellent people individually, but when they get together in a faction . . . Take the Progressives (now the Independent Liberals), they are good people, but when it is a question of their party's existence then that must come first. Harari opposes a change in the election system because their party would disappear. So do Mapam and Ahdut Ha'avoda, the party comes before every other consideration. And Galili persuaded Mapai, frightened them that they would have no government at all. But I think that now people are beginning to understand.

Then he quoted Isaiah. "I'll read it to you. It's only about ten pages." He raised an admonishing forefinger in a gesture that looked curiously old-fashioned. "Your new moons and appointed feasts my soul hateth . . . Wash you, make you clean; cease to do evil;

Learn to do well, seek judgement, relieve the oppressed, judge the fatherless, plead for the widow," he intoned sternly, enthralled by what he was reading.

When he got to "nation shall not lift up sword against nation" he clapped the book shut and with a kindly smile said, "All right, all right." But remember that Isaiah wanted peace between the nations. Even Plato, who was a very great man, only wanted the Greeks not to fight each other, and it seemed natural to him to fight against the barbarians, the stranger.

He skipped to Jonah and the whale and events at Niniveh, "You see, the Almighty was willing to forgive even Niniveh." Then he pointed to the Bible and said soberly, "This book is the source of the nation. It is the most important thing we have.

"It says there that there shall be 'a covenant of the people, for a light unto the nations'. If that is chauvinism, I accept it. We have seen the beginning. We have become like other people, there are murders in Tel Aviv. But there are also many people who are an example to the nations. It is a question of who will win, the murderer or the outstanding people. And that depends on absolute integrity in the leadership of the State. Some people think that is not important," he ended with a shrug, "but I don't want even to talk about that."

(Jerusalem Post Service)

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